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# THE ROCK

archives

The Rock- Alumni  
Magazine





# THE ROCK

THE SOIL IS FERTILE, THE CLIMATE IS RIGHT.	3	<i>personal perspective: the meaning of a liberal arts college</i>
THE ANVIL AND THE HOURGLASS	8	<i>the college president: a modern day blacksmith?</i>
OBSERVATIONS	16	<i>students who care</i>
THE SHEPHERD'S PERSPECTIVE	18	<i>insight into an unusual parish</i>
NOTES TO THE CLASS OF 1976	20	<i>a message from your sponsor</i>
ALUMNI PROFILE	22	<i>"anymore I get honored for being alive."</i>

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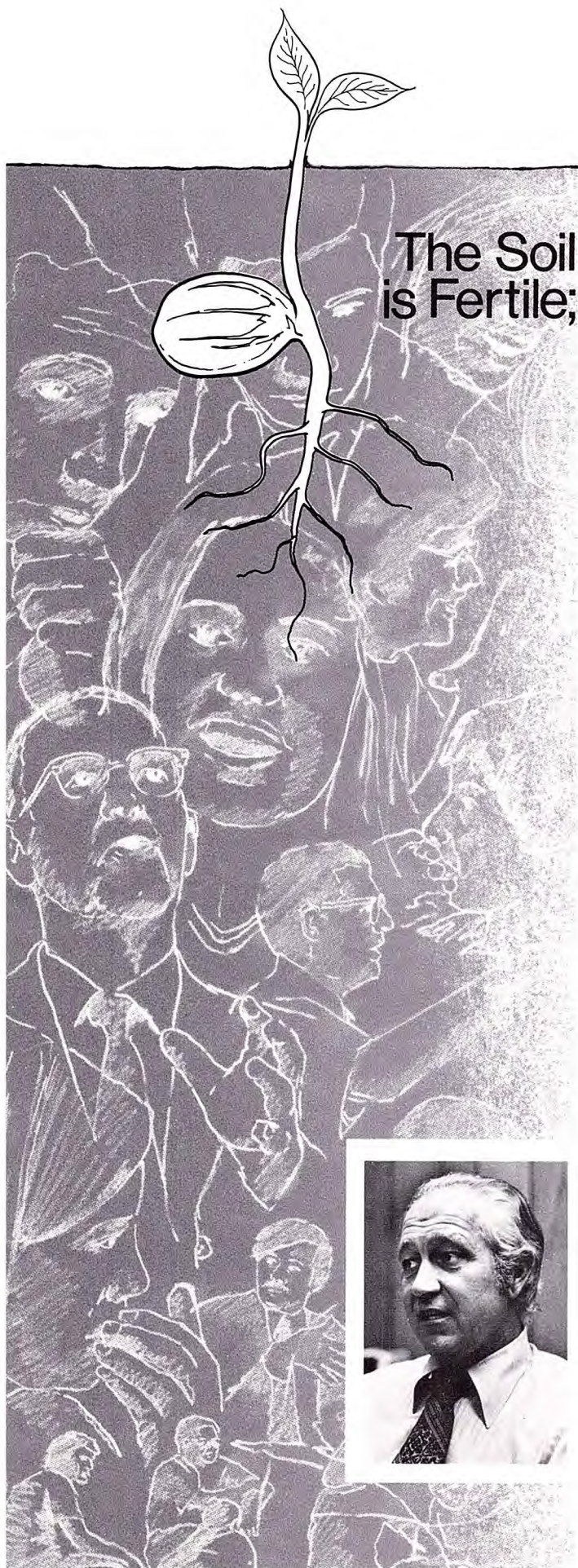
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## The Climate is Right. *by Leonard H. Crofoot '49*

President Knox, Mr. Scott, Members of the Faculty, Members of the Student Body, Friends of the College of Idaho.

There were five of us at Whittier College together. Three are now college presidents and one is a college provost. I'm the maverick in the business world. There appears to be at least one quality they all had in common while attending college. That is quick thinking! I'll give two examples.

One who is now a college provost was asleep in class. The professor said, "Mr. Wood, are you asleep?" Out of a sound sleep he replied, "Oh no, sir, I was merely resting my eyes!"

The other was your president, Warren Knox. We were playing ball in an area in a park which had a large sign saying "No Ball Playing In This Area." When a park attendant asked your president, "Can't you read that sign?" He answered, "Honest mister, we weren't smoking."

### **A businessman talks agriculture? Well, not quite!**

With a title like this, you might rightfully ask: how can a businessman from Southern California speak on soil conditions and climate? You might say, with 8½ million people living in Los Angeles and Orange Counties alone, where would you find room to grow anything? The only thing that could be planted and could grow in Southern California would be something that would grow in concrete or asphalt. Well, maybe there would be room for a potted plant!

As for climate, you might think a large portion of the text would necessarily deal with smog, and that's not a very pleasant subject. Of course, I could talk about those rare days of perfect weather the Chamber of Commerce always talks about. But actually, as you may have guessed by now, I'm not going to talk about soil and climate per se.

*The following is the text of an address given by Leonard H. Crofoot '49 at the opening convocation of the College of Idaho, September 22, 1972. Mr. Crofoot, a trustee of that institution, is president of the Western States Plywood Corporation and an active member of the Whittier College Alumni Association. The editors of The Rock believe Mr. Crofoot's remarks hold universal applicability to any small liberal arts institution — and to Whittier College, in particular — and wish to share them here with the readers.*



“There are answers to these  
problems. The answer is people  
and their process of thinking.”

I'd like to present some thoughts on how we all can make use of the exceptional qualities we find here at the College and encourage you to transfer this College of Idaho learning experience to life in general. As I look at this audience, I am confident that there are a number of you who will make lasting contributions to our society because of the learning experience of this fine liberal arts college.

Today, career education — as opposed to the liberal arts — is looked upon in some educational circles as the “in thing.” Quite frankly, I hope you did not come to this College to assure yourself of getting a better job, to use it as a means of verifying your intellect with a degree, or to find a mate. Let me be understood; by no means am I against better jobs, or seeing how you rank with the rest of your peers, and I'm for sure not against finding a mate.

I would rather think that you came to this College because of the qualities it has to offer and the creative thought atmosphere that is here, because I sincerely believe:

**The creative soil of thought is the mental medium of the liberal arts college.**

I know you will find that being immersed in this creative soil of thought here will enrich your life and those with whom you come in contact. This type of education will teach you a process of thinking, a way of thinking which will become a habit of thinking, a way of approaching a problem, any problem.

Unfortunately, there is no set of courses or major offered in process or way of thinking! You can't take Process of Thinking I and II in the lower division, Way of Thinking III and IV in the upper division, Process of Thinking seminar in the graduate school, to be followed by Independent Studies in Ways of Thinking Creatively!

Thus, how does one achieve this way of thinking, this much needed ingredient for each individual? I believe it starts with self-knowledge. As Plato said, “My mind is myself. To take care of myself is to take care of my mind.”

You will need knowledge of others. Knowledge of the physical and biological world. Knowledge of your own and other cultures. A historical view of man's achievements. We need to learn the lessons of the past so that we will not repeat some of the mistakes of the past. A study of our religious and philosophical heritage

is most important, as man is a spiritual being. Also necessary is knowledge of one's own language and a reasonable grasp of mathematics. I feel this background will be the basis of your process of thinking. A process of thinking that will assist you in your search for truth; assist you as you cope with the challenges of life; help to give you a sense of direction. To me, these are the essentials needed as a basis for any career — whether it be in education, the sciences, business, yes, even as a president of a plywood company — or for life in general.

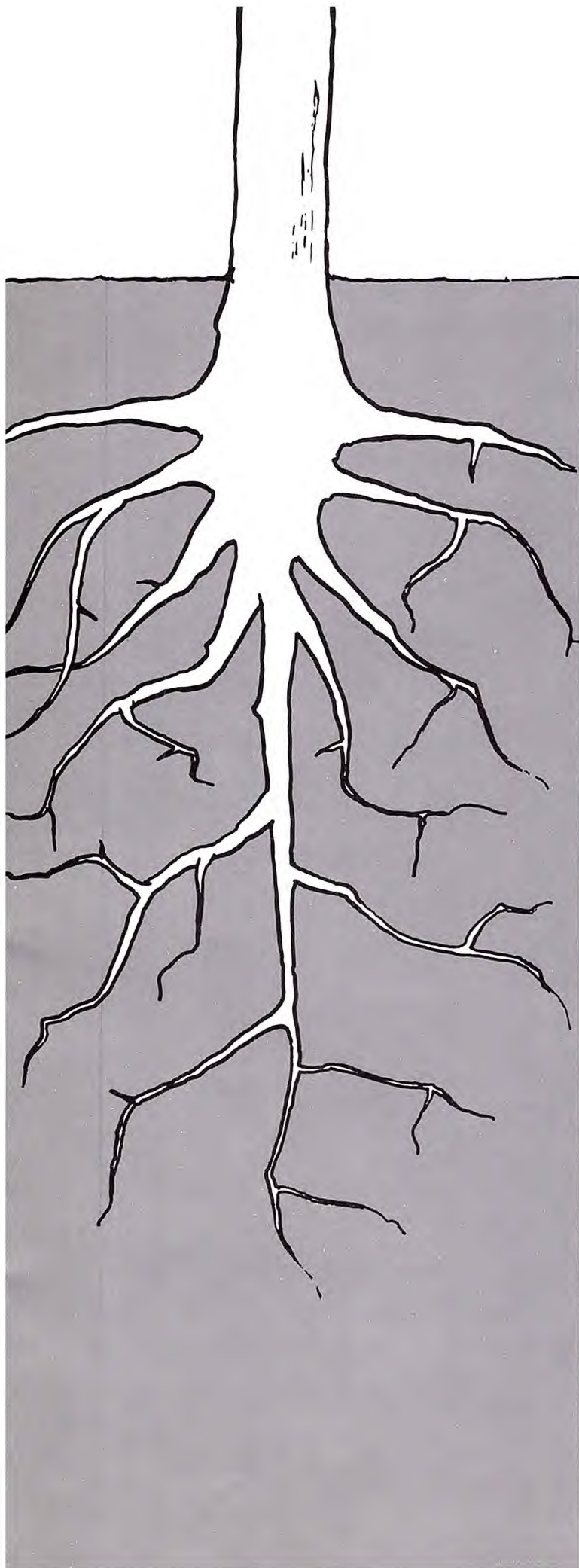
The process of thinking I'm suggesting is the result of and the goal of the liberal education. A definition of this way of thinking could be: the continuing development of a satisfactory method for the management of your life. One of the important elements of this process of thinking is the scientific method. This method need not be limited to science, as it will work in social situations just as well.

You are all familiar with this way of thinking:

1. Identify the problem.
2. Collect the data and make it relevant.
3. Form a number of solutions.
4. Field test the solutions if possible.
5. Select the one that's to be used.
6. Remember, you don't have to use that particular solution forever; if it doesn't work, get rid of it and try another one.

This modified scientific method can and should be used anywhere, anytime, to solve any challenge which confronts you.

There are many who spend most of their time telling one another how bad things are. They point to the rising crime rate, delinquency, classroom cheating, violence on television and pornography, not to speak of the world situation and the almost staggering internal problems of economic and social justice. But just shift the focus from the negative to the positive, and I for one am encouraged. There are answers to these problems. The answer is people and their process of thinking. Not just any process, a very special process of thinking that can be developed right here at the College of Idaho. You are those people! Constantly striving to develop a liberal arts process of thinking. Yours is a process of thinking which has its roots deep in the creative soil of this College, and I know you will continue to nurture these qualities all through your life.



The creative soil of thought is most fertile in an atmosphere of openness, where real communication is possible. There is more to communication than just talking. A lot depends on to whom you're talking. Is it your girlfriend or boyfriend, is it your professor, is it your father-in-law or your dad, or is it the policeman who just stopped you for going 70 in a 45? No matter what kind of communication, there are certain basic essentials necessary. Some years ago, a study was made on the speech needs of business and professional men and women. The need for sincerity topped the list. Sincerity must be number one. Why do you believe what you believe? Can you back up your beliefs with facts? When you are attempting to communicate the nitty gritty problems of life, a tremendous amount of thought is necessary to achieve a satisfactory communication. I feel the liberal arts education gives you the tools necessary to communicate these thoughts.

**Now, what do you do when you find the creative soil of thought the College of Idaho has to offer?**

The obvious answer: plant the seeds! This means action on your part; it's up to you. When I talk about planting seeds, the seeds I'm thinking about are qualities found in people. Love, Enthusiasm, Patience, Self-Discipline. You can hold these seeds in a closed fist during your stay here and no growth will take place. Just as easily, however, you can open your hand and release these qualities so that others can benefit and growth can occur.

The seed of Love. It's a necessary ingredient, a most powerful force. Don't ever lose it. I'm talking about a true concern for others as well as a concern for yourself.

The seed of Enthusiasm. It is self-explanatory. Everyone likes to be around the enthusiastic person. They are the catalysts that accelerate growth.

The seed of Patience. It is essential in the growth process. You can't plant the seed one day and the next day expect a plant in full bloom. You can't plant it one day and dig it up the next, no matter how much love and enthusiasm for life you have. It takes Patience to make the liberal arts process of thinking *your* process of thinking. It takes Patience to reach goals which have real worth.

The seed of Self-Discipline. You are the thinker. You make the choices. You must decide if you will go to the library and study, or stay in your room and listen to your stereo, or go to the local hangout. You must set the priorities.



"I ask you to make the liberal arts growth process a life-long experience and to keep on growing."

You have all come to this institution with a variety of backgrounds and previous environments. These differences can be a great source of enrichment for others as well as yourself. The choice — whether growth will take place in the best and highest possible way for you or not — is yours. It's just as easy to go either way.

So we have planted the seeds of Love, Enthusiasm, Patience, Self-Discipline. With these seeds, let's include the seed of Listening. I'm talking now about the other end of the communication I spoke of earlier, the listener. What kind of listener are you? There is the first-sentence-only listener. He is just waiting to interrupt with his comments and has little interest in your conversation, only in his rebuttal. No real communication takes place here. If the creative soil of thought of this institution is to produce the crops we need, and the world needs, real communication must take place — and this includes good listening.

The soil is fertile, the climate is right, the seeds have been planted, and now change is taking place. If change did not occur, there would be complete stagnation of all living things. Growth brings change and changes should be welcomed. In the growth process, flexibility and deep roots are the essentials. To achieve success, both are necessary.

Some years ago, a very successful eastern plywood organization purchased a number of plywood distribution companies in the western part of the country, four in California alone. But they lost all of them because they tried to operate these western companies on eastern principles of doing business. They had a preconceived notion of how business should be run and tried to jam western men and women with western ideas into their mold. It wasn't that the eastern ideas were bad as such, but they were far different from western business practices. They failed to recognize these differences. They lacked flexibility. They were unable to adapt and they lost them.

About 40 years ago, my grandfather and I planted a long row of Eucalyptus trees as a windbreak for the orange grove we had. The little plants were no more than 12 to 15 inches high, but after 20 years, they had become

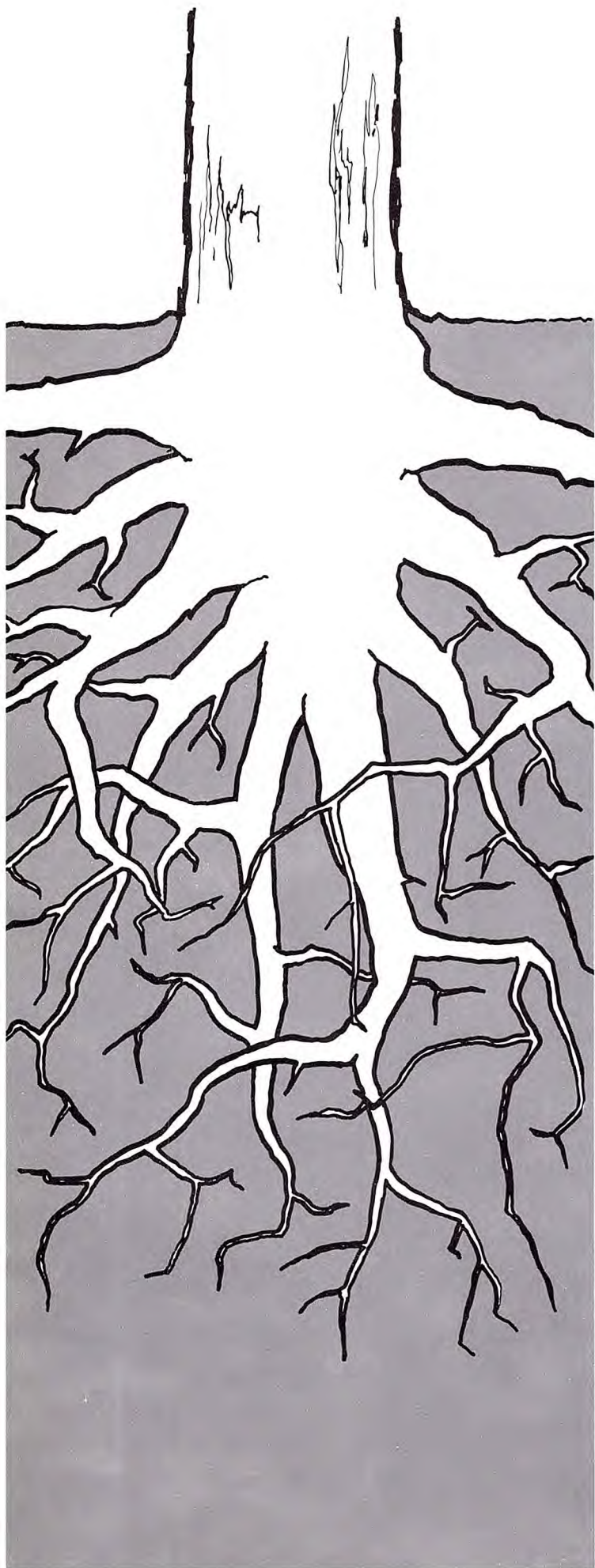
great trees. After 40 years, they are tremendous trees with deep roots. The trees were needed to protect the fruit from the strong desert winds we call the Santa Ana winds, which have been known to reach well over 100 mph. The Eucalyptus trees have deep roots, but also have enough flexibility to withstand the strong Santa Ana winds.

When you find conditions in life which are potentially destructive, conditions resembling these strong dry desert winds, you will need the deep roots for stability, yet you will need great flexibility. Perhaps you can become the windbreak that gives protection to something of great value in our society. We all need enough flexibility to be understanding when others, even someone close to us, takes a position different from our own. We especially need this in an election year.

With a name like Crofoot, I think I should be permitted to use an old Indian saying. It is an excellent example of this much needed quality of flexibility.

"Never judge a man until you have walked two moons in his moccasins."

You are now in the process of building that necessary root system which will continue to bring nutrients from the creative soil of this liberal arts institution all the days of your life. The growth you will achieve here will mean change in your life; but most important, this change will enhance your ability to develop stability as well as flexibility.



### **I believe you can determine your own destiny.**

To do so, it will be necessary to know your own goals so that you can direct growth toward these goals. You will need a plan, perhaps a five-year plan. After the first year, however, check to see if the new growth has placed you one year closer to that goal. Many times people will have a well-defined goal, a beautiful five-year plan; but after one year, they are farther away from that goal than when they started. We are all aware that all soil will not be as fertile as this soil. All climates are not as conducive to growth as this climate. There may even be times when some weeds of thought will need to be up-rooted. Get those weeds out!

There is a principle of growth and development. When you plant a carrot seed, you get carrots. When you plant potatoes, you get potatoes. Nature has great integrity. It never fails. This principle is most often stated, "You reap what you sow."

I would suggest that if the seeds we spoke of earlier are planted in creative soil, they too will reflect the integrity of the universe. This principle binds the ignorant, but it frees the wise. You can live life more fully after you understand this principle. The rewards are great. Then life can become an exhilarating experience.

### **The process of growth should not stop here.**

The school and college will always be a part of the American educational scene. The scene will change, the educational form will change in the coming years, but the school and college are here to stay.

I'd like to close with a challenge to you, and it can apply to me as well. Too many of us just stop growing after a beautiful start with the high school diploma and a college degree or even an advanced degree. This should be just the beginning. I ask you to make the liberal arts growth process a life-long experience and to keep on growing.





**THE ANVIL AND  
THE HOURGLASS**





*This State of the College address was delivered by President Binder at an all-College convocation at the opening of school in September.*

Histories have a habit, acquired from the fraternal order to which they belong, of constantly looking backward, over their shoulders as it were, to perceive what has been left behind. If the past is to serve a purpose, other than breeding nostalgia and courting myth, it must be clearly and accurately described and understood. The tree dies without its roots. An institution and the people which comprise it draw from its roots a pride, a perspective, a sense of destiny.

I wonder how many of you know or really care that 1887 was the year of the great real estate boom in this part of Southern California. That year marked the founding of this town and, in a very real sense, the beginning of this College. A year later, in 1888, the real estate boom had become the real estate bust. In the words of famous author, Jessamyn West, Whittier alumna and trustee:

"What had been intended as a basement for Friends College became, when the building which was to rest above it did not materialize, the town reservoir."

But the founding fathers, Aquilla Pickering, Newlin, Naylor, Greenleaf, Lindley and others, though sometimes impractical were, nonetheless, persistent. On the fourth attempt they succeeded in establishing an educational institution which, unlike its predecessors, managed to endure. In the process the name was changed from Friends College to Whittier Academy and, in 1896, to Whittier College. The physical location in the town was changed as frequently as its name and so,

too, was its board of trustees. Finally, as the official college of the California Yearly Meeting of Friends it filed for incorporation on December 31, 1901, and a week later, on January 7, 1902, was granted a charter by the State of California as Whittier College, a baccalaureate degree-granting institution.

By that time the College was in another one of its doldrums. Failing enrollment brought only four seniors to the graduation platform by June of 1904 — two of them, at that, transfers from Earlham.

To reconstruct the varied vicissitudes and triumphs of our College is tempting for someone in my profession. I can only say that you are fortunate I am constrained by time and by Dr. Charles Cooper's book. In proper professional style I'll skip the lecture and, with tongue in cheek, refer you to the text while repeating the double cliché, "Read it for yourselves. Learning is a personal experience."

There is no doubt, however, that our College does have its roots firmly planted in this town and on this hill. We have been a part of the life of this community for 85 years. The College has contributed mightily to the cultural, professional and economic growth of this region. Many of its professors and more of its graduates have distinguished themselves in their special fields and chosen careers. Our College has been loved by some, respected by many, derided by few. It has

catered to an economic class of student which, hardly affluent, usually was constrained to work and to obtain loans and scholarships in order to complete a Whittier education. That tradition persists. Fifty per cent of our present student body receive some kind of financial aid.

Another tradition persists. Whittier has had and continues to have a strong social conscience born of the Quaker tradition where service to the individual and involvement are uppermost and students always have been encouraged to develop this sensitivity as part of their collegiate experience. The restructuring of the Student Affairs office into the Office of Co-Curricular Affairs is in line with this tradition. The Dean of Co-Curricular Affairs and his staff will support the Advisement and Counseling Center, work directly with ASWC government in enabling this important body to become a functioning contributor to the realization of the College's goals and objectives. In a dozen areas including the academic, social, emotional and religious it will serve as a bridge, a confidant and a guide for a stronger, better Whittier.

We meet today, the opening of our 85th year of existence and our 70th year as a legally constituted college with 1800 students and 98 full-time and 33 part-time faculty. At Whittier we have moved against the tide of ebbing enrollments and have



"Each of us must understand that we are accountable to each other for performance and none of us should divorce himself from the proper concern of the enterprise and the community which comprises it."

introduced a new curriculum which automatically has required more money, more full-time faculty and additional support staff. In the past two years we have increased the size of our full-time faculty from 68 to 98 while experiencing a 15% drop in enrollment.

While it is difficult to prove that we have improved quality by adding quantity to our staff, we believe the teaching faculty has been inordinately strengthened. The curriculum has become more varied, more interesting and in some cases I am told, more relevant.

It is evident, however, that there has been created in this kind of unprecedented faculty-staff growth and enrollment slippage an imbalance which, despite tuition increases, has had a detrimental financial effect on the College. No longer can private colleges depend upon "the impending tidal wave of students" to flood their shores and cure their economic ills. Students, good students, even mediocre students, not to mention highly-motivated students are in short supply by reason of a multitude of factors at work in our society. We must compete for them as never before. Scholarships, loans, slick admissions brochures are not enough. First we must be of the conviction and then we must convince others that Whittier does have a viable curriculum of quality

and significance; that Whittier does have exciting teachers; that Whittier is a good place to be where freedom of choice is leavened by sincere concern for the student as an individual, his goals, his hopes, his future career. We should hold these convictions, sagging enrollment notwithstanding.

To believe these things and to do them effectively and well, and on a reduced operating budget, there must be constant reassessment of the curriculum as it is now constituted. Each of us must understand that we are accountable to each other for performance and none of us should divorce himself from the proper concern of the enterprise and the community which comprises it.

In "the more effective use of resources," a phrase used by the Carnegie Commission, we will have to prune courses from the dense underbrush of tangled offerings, squeeze departments and staff in some areas, expand personnel in other areas and particularly in development. Parenthetically, although we have received, in the past two years, from private sources a total of \$1,441,000, it is far less than necessary for our kind of enterprise. Operational, capital and endowment money must be increased. Traditional services may

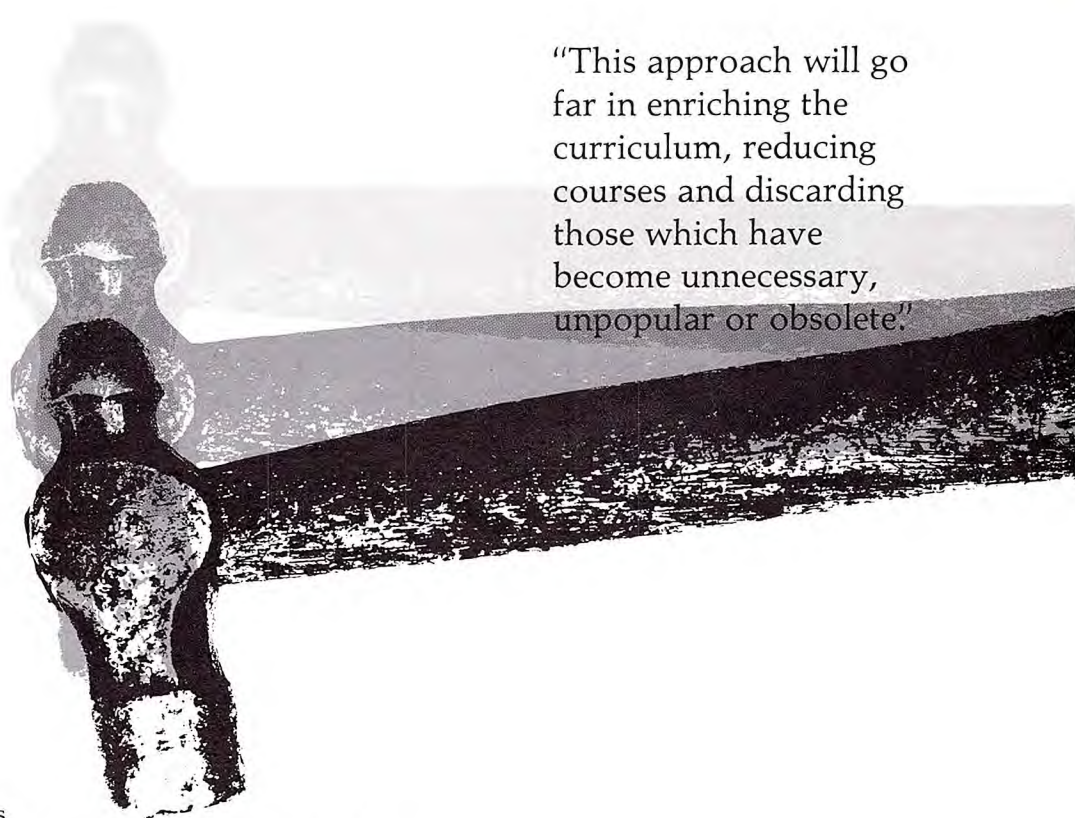
be curtailed and may be replaced by non-traditional services, or they may not be replaced at all. Learning to do without is always more traumatic than learning to do with. But it takes a good deal of intense trauma to induce death and this educational body is still very much alive.

It is alive because it sees in every obstacle an opportunity. Whittier sees opportunity in its high reputation and in its traditions of education for leadership and for social responsibility. We see opportunity in careful planning, in better use of resources, in flexibility, and in the basic belief that Whittier College will continue to endure and to prosper as a vital segment of the educational structure of California and the United States.

The decade of the '70's in higher education represents a post-revolutionary era for the liberal arts college. It has been pulled from the forge of revolution and now is being hammered on the anvil of change and reform. Hopefully the hammering will make it less brittle, more malleable, developing a tensile strength, a toughness, a utility prized and sought by a special kind of person.

Whittier has experienced that revolution. It has felt the heat of





"This approach will go far in enriching the curriculum, reducing courses and discarding those which have become unnecessary, unpopular or obsolete."

the forge. Our specific revolution is attested to by the new modular curriculum, by a tightly structured faculty organization, by a management concept still in embryo, by a revised set of trustee bylaws admitting faculty and students to its committee structure, by greater student responsibility in course selection, life-style and governance, by an effort to bring to our campus more qualified students and faculty from diverse ethnic and cultural backgrounds, by a growing involvement with the outside community, and with the introduction of technological instruction.

The hammering process already has begun, and as it should while the metal is white hot. But as the sparks fly upward as the blows descend, as you listen to the ring of the anvil, take care as skilled craftsmen to mold and to shape the piece sincerely, deliberately and with some love and affection. If we do not, our finished product will be no more than a grotesque lump of dead dreams and aborted hopes. A more effective use of resources involves the better utilization of faculty time. Alvin Eurich and Lewis Mayhew, prominent scholars

of higher education, both have commented that class size has very little relationship to student achievement. Thus, the large lecture in some courses is not obsolete and in the structuring of faculty load should be included and balanced with small advanced seminars, directed reading and independent study programmed with ingenuity and imagination. This approach will go far in enriching the curriculum, reducing courses and discarding those which have become unnecessary, unpopular or obsolete. Let me become more specific as we turn the pages of our cluttered catalogue. One is reminded of an academic supermarket rather than closely-controlled, carefully contrived liberal arts curriculum. Some of what we have camouflaged in extended half-modules have no academic respectability and belong in the co-curricular area. We should get out of the business of bowling and bicycling for credit and the concomitant dilution of precious instructional time. We believe ourselves to be a multi-purpose institution. We cannot become an all-purpose institution. A college primarily is a house of intellect, a

place of the mind, a slice of time for knowing and growing. It is not a place for indoctrination of an ideology, political or religious. It is not a place where respectable faculty wink at academic credit granted for participation in varsity athletics. It is a place for rational thought, a place of standards, an ivory tower with its back door open to the world of social and ecological problems, a place where junior and senior scholars learn together, become together. Neither handball nor hustling has any intellectual viability or virtue.

Whittier has a great opportunity to be diverse within our modular system and to realize the new terminology of the broad learning experience. We are on our way toward this enviable goal, but there are obstacles to overcome, most of which we find within ourselves. But they can be overcome by imagination, by hard work, by some small sacrifice of professionalism and by the personal conquest of self-indulgence. "What are the options?" should be the question asked by each department, not



"A college primarily is a house of intellect, a place of the mind, a slice of time for knowing and growing."

"How many new courses are you submitting for approval this year?"

"The Broad Learning Experience" is not arrived at piecemeal. It is structured, it has respectable concentrations, but it demands reasonable coordination and cooperation among departments. It means selectivity in course offerings, an end to proliferation, to overlap, to the dead ends and dry leaves of forgotten autumns in classrooms and laboratories. The "Broad Learning Experience" lies before us at Whittier. I see its beginnings in the Model and in Co-Curricular Affairs. I see its germination in the Senior Colloquia if properly effected and nurtured and hopefully spilling over into a freshman colloquia to give students early a sense of unity and of belonging to the community of scholars. And I see it in the spirit of the faculty and staff.

We should not be bound by time and calendar in our module. There is nothing sacred about the five-week system. It could be revised,

possibly should be revised to eight or seven or ten weeks for some offerings. Nor is there anything sacred about the four-year cycle. Why not a three-year undergraduate degree in three normal academic years of nine months each? A student would save 25% of the costs of an undergraduate education without sacrificing quality. This program could be merged with an additional year on the master's level. It could retain the virtue of choice and flexibility in simple terms and permit stopouts, slowdowns or speedups, depending upon the interest, the capability and the maturity or career goals of each student. I am requesting the Dean and the Board chairman to suggest names of trustees, staff, faculty, students and alumni for a special ad hoc President's Committee to study these possibilities and to make recommendations.

I sincerely believe the three-year calendar, within bounds and within a carefully structured curriculum,

is possible here at Whittier within the next year.

And how effective is our use of the new technology, the servant of the teaching-learning process, the Learning Resources Center? Thus far, there has been no meaningful coordination between L.R.C. and the library. The L.R.C. and the library should be united into a single learning resources unit. We are spending \$100,000 each year for books and periodicals. Our L.R.C. is costing another \$50,000 to \$75,000 per year. Without some coordination, these kinds of expenditures, though noble in theory are not noble in practice. Administrative consolidation may be one answer to the problem.

A similar condition exists in the new Advisement Center which has had little measurable effect to date. Large amounts of funding are required for the program. We are told by some faculty that the module rises or falls on the Advisement

"It is their peculiar domain and those faculty who do not take advisement seriously and learn some skills should not be a part of an undergraduate liberal arts college."



Center. I dislike being a heretic, for like most men, I fear the fires of the Inquisition, but I cannot accept that. I look upon the Advisement Center very much like a pure Marxist looks upon the state: that when the faculty and staff become imbued with the true purposes of the modular structure, when mentors learn to become mentors, when senior and junior scholars truly accept each other as partners in an intellectual adventure, the Advisement Center, like the Communist state, will atrophy and turn to dust. Now, this may be pure theory. The Communist government has no intention of drying up. But our Advisement Center, under new and capable leadership, should become so effective in a year or two that it should plan its own demise. Academic advisement is the task of the faculty. It is their peculiar domain and those faculty who do not take advisement seriously and learn some skills should not be a

part of an undergraduate liberal arts college. Most of us do take advisement seriously. All of us should. And all of us need to sharpen our skills.

And what about our tenure system in American higher education? "Tenure," says Robert K. Carr, former president of Oberlin, "has an uneasy future." J. P. Miller in an earlier article in the *Educational Record* called tenure "a bulwark of academic freedom and a brake on change." I am not recommending we abandon this system, but it certainly should be made a more acceptable practice. It must be moved out of the darkness of ritualistic incantations of deans and department chairmen and senior colleagues. It must be used to uphold academic freedom without sheltering mediocrity. Our faculty and administration should study the present tenure systems,

considering proper percentage distribution in rank and age groups as well as ability. Young faculty should be encouraged with a contract system and not be required to face the up-or-out crisis at the end of a probationary period. Early retirement and proper benefits should be a part of the system. All this may be interpreted as a mask for financial saving, and indeed financial considerations are there in a time of retrenchment. But it is also a healthier, less hypocritical way of going about things if we dare as a college to tumble the old deities from their altars.

Sabbaticals, research study grants and other important faculty growth stimuli should continue to be encouraged, but with a greater assessment of their intrinsic value to the College, and to the improvement of instruction from which the



"The learning process in its mysterious way centers on people."

student directly benefits. We shall have to face up to controlled sabbaticals without additional expenditure by the College and to the accountability relationship between leaves and improved performance in the classroom.

In these times our admissions procedure must be updated, refined, even revolutionized. Less attention should be paid to the CEEB scores and more attention to high school grades. Above all, more attention should be paid to an applicant's motivation. In spite of the lag in admissions, we must take steps to shut out the reluctant attender. We are concerned with the mind of the student and we are concerned with his emotional adjustment, with his judgment, his maturing, his personal goals and aspirations, his mental health. We believe emotional development, the maturing process, the healthy mind benefit the learning

process. But as the Carnegie Commission has reminded us:

"The learning process is still something of a mystery. It is a 'little black box.' Much goes on inside of it... But we do not know exactly what is happening or fully how to affect it. Learning depends on the special interaction between individual students, individual teachers and individual subject matters at particular moments of time... There is no substitute for a good student, a good teacher and a mutually interesting subject... Nearly everything else is helpful, harmful or merely peripheral but not decisive."

The learning process in its mysterious way centers on people. It is not too difficult to change systems or structures or technology. It is extremely difficult to change people who first must be changed in

spirit before they can participate in effective change themselves.

I am reminded of a phrase used by the late Joseph C. Wilson of the Xerox Corporation:

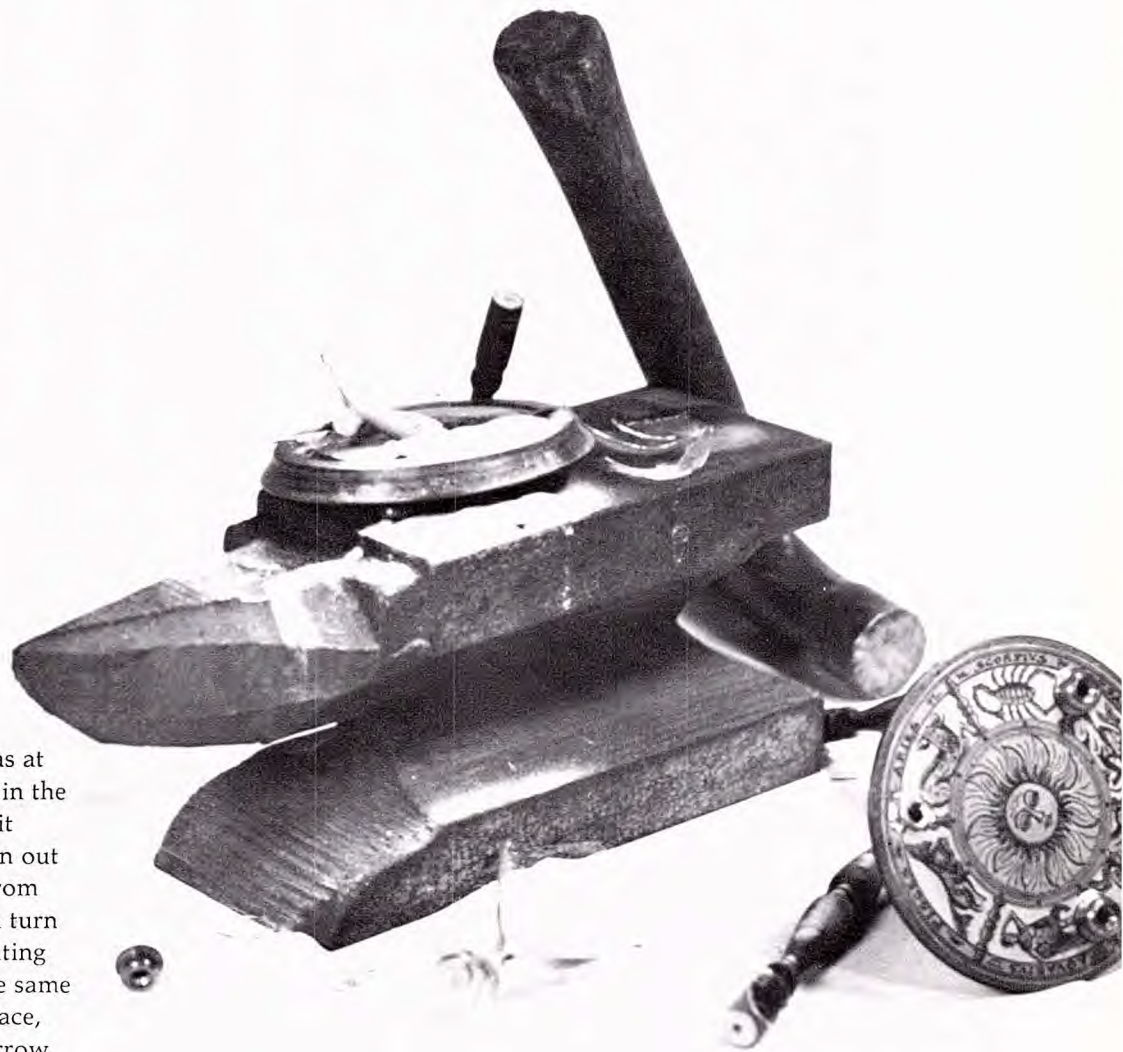
"The world as it appears today is very much like a paper stage setting, having only the illusion of permanence. It is certain that only change will occur, change that will seem inconceivable to the person who sees events only through an hourglass."

Let me expand on this literary allusion:

As we all know, an hourglass is an ancient timepiece. It has the same circumference at the top as at the bottom, or, if you will, the same

circumference at the bottom as at the top, but it is very narrow in the middle. One can see through it easily and watch the sands run out from top to bottom (or is it from bottom to top?). And one can turn it over and begin again, repeating the process over and over, the same sand, confined in the same space, pouring through the same narrow middle and through the same span of time.

I submit that here at Whittier our choice is the Anvil or the Hourglass: the ringing blows of reform, the rising sparks, or the grey granules of monotony. There is no middle way. These are our options. I think I know which one we will choose.

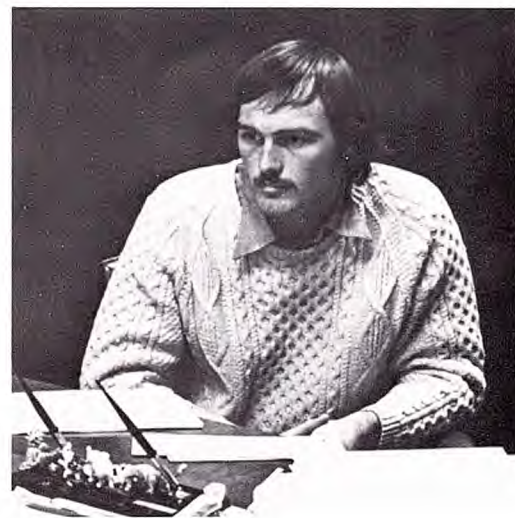




Community is often talked about, but here at Whittier College the word has taken on new meanings. First of all, by location and situation we find that we have a natural community in the purely social sense. Whittier College traditionally has had a healthy blend of cultures, races and social backgrounds; however, the students have taken the concept one step further with the inclusion of social concern and responsibility. Students, seeking ways to broaden their educational experience by participating actively in the whole community, are becoming increasingly aware of their fellow man. They have begun to realize that education means more than just classroom knowledge, that it encompasses a process of self-actualization and the awareness of education of the *whole* man.

More specifically, we have seen this year a large increase in the participation of students in their on-campus social life, their community concerns, and their interaction in the academic sphere; already we have had more activities slated than in any previous year. There has been at least one event every weekend, with many interspersed throughout the week, ranging from dances, to speakers, to drama productions; in addition these events have seen a substantial increase in attendance and participation.

While more students than ever before are playing a part in student government operations, student government is expanding into areas previously never entered by students. An example of this is the formation of the Student-Community Relations Office, set up with the express purpose of acting as an information link to the



community in an attempt to involve the greater Whittier community in student life. The office has initiated such projects as the distribution of free football tickets to handicapped children and the elderly, and the sponsorship of a Special Olympics program for handicapped children. We are hoping that through such service projects we can demonstrate to the community that we are concerned not only with our own education and interests, but in working with others in service to the whole community.

Dorm life this year is another area undergoing some drastic changes. Students are moving away from the old idea that dorms are merely places to sleep, and toward the belief that a dorm is also a place to learn. Implementation of the concept of living-learning centers has become a new priority. Dorms this year are sponsoring faculty members through informal discussion groups and work sessions designed to aid in student growth. Each also is sponsoring a dorm-initiated event, using the talents of its residents. In addition, every dorm has taken upon itself the duty of drawing up its own governance plans and setting up its own rules, an assumption of responsibility that in itself is a learning experience. A Whittier College community member who in the past often has been left out of campus life is the non-resident student. This year a new Office of Off-Campus Student Services has been established, through which programs are being developed for the purpose of keeping the off-campus student informed about what is happening on campus. In addition, this office provides a multitude of services ranging from obtaining group discount rates at local businesses, to providing legal counsel for students who are both renters and

consumers in the community. Included in this endeavor is a project to set up an off-campus housing service that will list locations where students are welcome as renters.

Societies, too, are part of this trend of change. Moving into greater roles of service and social concern, they have taken the lead in sponsoring local service projects. Rather than trying to separate themselves from the rest of the student body, societies this year have been far more active in sponsoring all-school events and in drumming up enthusiasm for involvement. Several societies are working with student government to assist the Admissions Office in increasing student enrollment. At the present time, over sixty students are writing letters to prospective freshmen urging them to attend Whittier College.

There are several other areas within the College itself in which students are playing an active part in the system and its operation. This year the peer counselor program was instituted. This program, a derivative of the "big brother" system, goes one step further. Upperclassmen, rather than serving just as "social adjustment helpers," also directly aid in the academic advisement process. The peer counselors act as advisors to freshmen, informing them as to what courses to take, what the work load will be, and what kinds of expectations the various teachers have. Also the peer counselors aid in the registration procedure at the outset of the fall and spring sessions.

As already mentioned, students are assisting the administration in the admissions process. They are working for the Admissions Office

in a volunteer capacity by writing letters and phoning prospective students in an attempt to personalize the admissions procedure. Their efforts are geared to assuring prospective students that Whittier has more to offer than just courses, and that it boasts a real sense of community.

All this raises a question: Why are Whittier College students becoming actively concerned about their school and community? We, as students are learning that there is a distinct difference between factory-style education and the self-growth that is the great advantage of the small college. Whittier College, through the new curriculum model stresses the learning of self and self-actualization, and students are discovering the need to take the responsibility of aiding in their own education. The students have assumed the responsibility by providing their energies and resources in making this school a finer place to live and learn. This rediscovered sense of responsibility is serving as a catalyst to action, and we are finding increasing involvement, participation, and support in many areas.

Now, what does all this mean to you as alumni and friends? Well it means that we, the students, are eager to have you, too, participate in the Whittier College community. You are a part — possibly not yet activated — but nonetheless a major part of this community; without your support and participation we are not a whole. This year there will be many events on campus, and those of you who live near the College, or in the area, should feel free to attend any functions and to visit on the campus. We, the students, are trying to assume our share of the responsibility. We hope that you, too, wish to share it with us.



I am regularly asked, "How are things going on campus? — at which time I do the best I can to interpret the attitudes and sense of direction of the students. My work as Chaplain gives me special opportunities to know the climate of the campus, for much of my time is spent among students there: in the Campus Inn, "The Spot," Associated Students office, "The Experiment," the residence halls and even the classroom.

Two words or concepts inform my work: shepherd and parish. The biblical shepherd goes out — leading, protecting and guiding the flock; and he is not above seeking the one lost sheep.

A parish, in the development of the Church, has been a settled community of Christians having a priest or minister. So, I'm a shepherd here; and the Whittier College community — faculty, students, administrators — is my parish. But this is not a standard brand parish, and I cannot afford to be a conventional shepherd.

I do not know the religious commitments of many of the persons who approach me, until or unless they tell me. In helping students and in counseling, I make no distinction between Christians and others. The others include Jews, Muslims, Buddhists, Hindus, humanists, agnostics and atheists. This is a liberal style of operating and I believe in it.

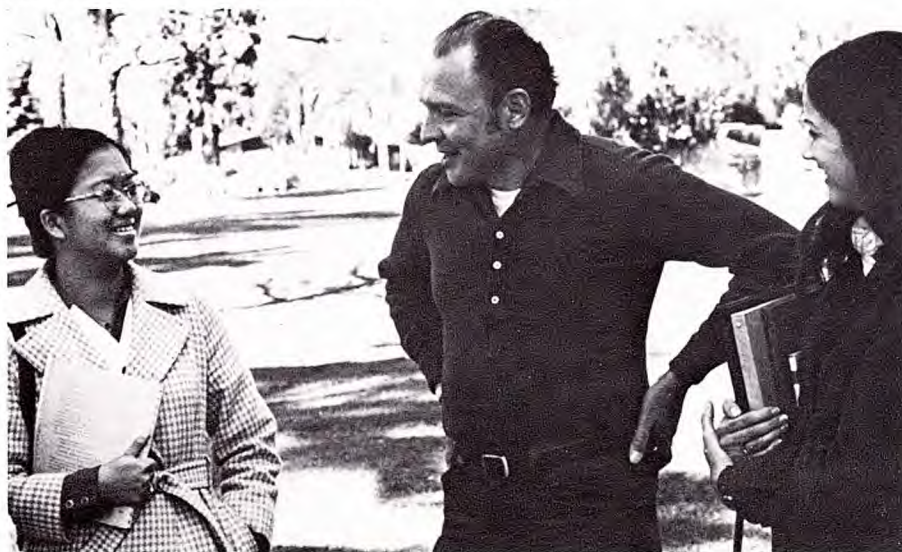
Actually it has a strong biblical basis in the Incarnation. One reads in John's Gospel, "The Word was made flesh and dwelt among us . . .," referring of course to Jesus.

However, it reads, "The Word was made flesh . . .," and not "The Word was made Jesus of Nazareth." Therefore, as "flesh" is a generic word for humanity, one can conclude that God's concern is for every man, for indeed He entered humanity.

Our job, then, is to help people be fully human. This is both a religious quest and a spiritual struggle. The quest touches every area: the awakening of intellectual hunger for truth and understanding; the nature of sexuality; friendship; great causes; war and peace; fun and laughter — and the God who stands within the shadow keeping watch above His own.

How are things on campus? Things are good on campus, better than last year, notwithstanding a lower enrollment. Students seem to be happier, less troubled or burdened. Professors tell me that they are enjoying their classes more this year. The residence hall leadership

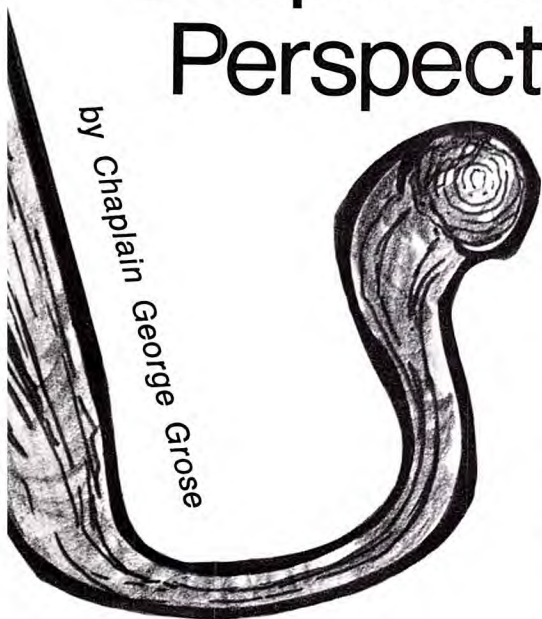
and environment is, on the whole, better than last year. Rich Jacobs, the president of the student body; and Mark Sachs, the vice-president; the student senate; Rich Smith, chairman of the student life committee; Pat Long, chairman of the program board; Katie Dean, the editor of the Quaker Campus; and her staff are all giving substantial and constructive leadership to the school. In addition, students are now members of several major committees of the faculty, the trustees and the administration — as well as student government committees.





# The Shepherd's Perspective

by Chaplain George Grose



The students have demonstrated initiative and leadership in establishing a student-run off-campus coffee house — now located in the lower level of the Campus Inn — which is very popular for social events, dramatic and musical productions.

With regard to the protest movement, it appears to be spent and is hardly visible at present. One might typify the change thus: more reflection, less activism. Of course, it may emerge again with new issues or a new consciousness. Nonetheless, students here are very interested in social conditions and the direction of our country.

Academically, the students are settling into the second year of the "famed" modular curriculum and enjoying it; last year was a somewhat rough period of adjustment for all, but that is now behind us. We are finding that the new philosophy of learning and the modular system are helping many students demonstrate higher academic capacity. And the faculty is even stronger than it was three years ago.

Perhaps most significant is a growing interest in the Quaker heritage of the College. "Our Quaker heritage" is a phrase that keeps coming up even though there are only about thirty Quakers in the student body. Now people are expressing a desire to know more about it and how to keep it alive at Whittier College — a turn of events that has long-run significance and pleases me greatly. I believe this concern may be the harbinger of a broader interest in the roots of our civilization and hence ways of renewal.

For example, a Quaker emphasis is evident in the work of Dr. Arvin Palmer, Dean of Co-Curricular Affairs, several faculty members and student leaders with campus organizations in the development

of community service projects. In addition, just this month the student senate approved my recommendation that an hour on Thursday be set aside for non-involvement in committees or convocations. That is, a quiet time. One senator spoke of the value of being alone with others — perhaps in the chapel. This proposal will be conveyed to the student body with the backing of the senate.

I believe that Whittier College is finding itself again and moving toward a new fulfillment of its inherent and expressed philosophy:

"The College continues to express the Christian concepts of its Quaker heritage while remaining ecumenical, culturally pluralistic . . . The College seeks to provide the student with an approach to learning which will lead to an understanding of man . . . and a social concern for practical human service. The College believes that quality leadership can be attained best through strong intellectual discipline in the liberal arts and sciences combined with inner spiritual conviction, cultural awareness and the proper exercise of freedom with responsibility."

George B. Grose  
Chaplain



# Notes to the class of 1976

Many of you come to us with preconceived ideas about college.

*College* is a place of freedom.

But freedom can gag and suffocate as well as liberate.

*College* is a place of newness.

But newness is sometimes a veneer over old, well-seasoned wood.

*College* is a place where basic personal rights are always respected.

But basic personal rights carry with them the reflection of responsibility to self and to community.

*College* is a place of great expectation.

But no college ever lived up to all or even most of the expectations — good or bad.

*College* is a place where everyone else is going so you'd better go there too.

But really, conformity is a cancer which cripples the soul.

*College* is a place where one trains for a career.

But this kind of college, Whittier, dedicated to the liberal arts, strives to educate the individual for an effective and rewarding life in a free society.

Then a *college* of liberal arts, by its very definition, *must be* a place where the mind is liberated.

But the liberating arts are egocentric and too often become translated into me instead of thee.

What, then, is a college? A paradox — a list of contradictions?

Perhaps we should say as simply as possible that college is not a place at all — but a slice of time, marked out neatly and for convenience sake into a four-year cycle.

A slice of time where one can seize the moments to grow — or to shrink — to delight or to despair, to think and to search and to wonder and to *become* — during those strange, fleeting years when each of you is an individual in transition.



Within this block of time the student should learn to reject the images of black and white and to recognize ambiguity as a part of life and not as a plot against the soul.

College cannot change your value system — but college may help to sharpen its positive qualities by widening your vision.

You will remain concerned with self. One hopes you will become imbued with the Quaker tradition of concern with people and with larger issues affecting state and nation and the world.

Challenge concepts, old and new. Become vocative but also listen; think first. Don't drown in your own words. Soar like eagles, but remember that even eagles must find a perch on earth. Reject — but never forget to welcome and receive.

Discernment, perceptiveness, compassion, sensitivity, understanding and patience. There are no modules in these things of the mind and spirit. No credit hours are accumulated and they add not one-tenth of a point to your cumulative average. You give yourselves these examinations and it is quite possible to be graduated from college without having passed one of them.

It is quite possible. But it really isn't pleasant.

May your years here — your personal slice of time — be good years: provocative, productive, and pleasant.

We of the faculty and staff wish them to be all three. For some they will be. For *all* they *can* be.

Good luck. We are pleased you want to be a part of Whittier.

*Fredrick W. Bender*



## ALUMNI PROFILE

### WALTER CAMMACK '15

Envision, if you will, the all-American college student: football, baseball and track star, scholar, humanitarian — and prankster — all rolled into one. Now go back 57 years to 1915, and you find that student in Walter Cammack, one of the earliest of those Whittier College students whose careers have been distinguished both before and after graduation.



At Whittier, Cammack was probably best known as a wizard on Hadley Field. Winner of eleven varsity letters in three sports, Cammack recalls working out on the field "when we had sawdust instead of grass," and how in 1913 the football squad, wearing hand-me-down suits, shoes, and helmets, was still good enough to trounce U.S.C. in a historic match.

Among his best memories of the College are his coaches, Herbert White and Russell Wilson; his close friends, halfback Howard Chambers and Olin "Bull" Finch; and the

competitive spirit in athletics that existed among them and throughout the College. "And it's the same now as it was then," he observes.

When, in 1915, there was no football game scheduled in connection with the Pasadena Tournament of Roses, Cammack showed his prowess in another sport by entering the Tournament's track meet and placing high in the 100-yard dash — second only to Howard Drew, the current national intercollegiate champion in that event. In the same year, while he was captain of Whittier's track team, Cammack also won the first place in the city-wide track meet.

Cammack excelled not only in athletics but also in the academic sphere, where he maintained a scholastic average in the 90's. Of his instructors, he remembers best President Thomas Newlin who taught philosophy and his German teacher Mabel Douglas.

But Cammack found time for practical jokes, too. In 1912, he and four fellow students dug a hole next to the Rock, tipping it over into the hole and completely burying it. "Everyone thought it had been stolen," says Cammack, "and when it was discovered, derricks were needed to haul it out." A concrete base has since been added to the Rock to prevent another such episode.

It was upon graduation that Walter Cammack first became involved in the YMCA and recreational work that was to distinguish his post-Whittier career. Sponsored by the Y, he was Whittier's first playground director in 1915. After a year at George Williams College in Chicago, he spent two years with the YMCA in Columbo, Ceylon, working time and a half with the Army YMCA canteen and



establishing city playgrounds and physical education programs in government and mission schools.

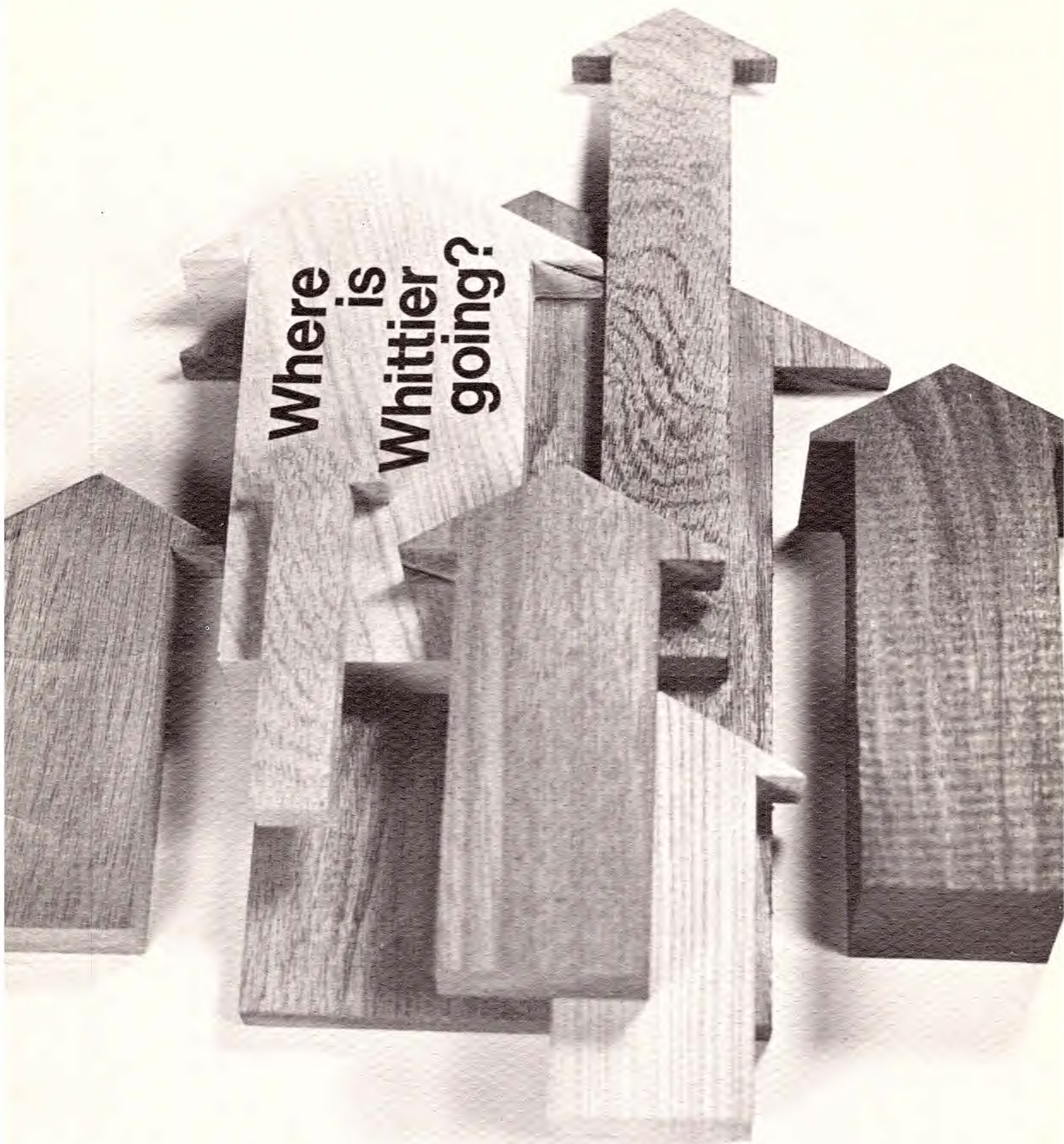
He continued this work in Mesopotamia, near Baghdad, where a year with the British and Indian army saw him setting up additional YMCA canteens.

The year 1920 saw a hiatus in Cammack's YMCA endeavors, when he enrolled in Springfield (Mass.) College to obtain a degree in physical education. There he again found time to participate actively in athletics as a football player, and was selected as a member of Walter Camp's All-American team.

Following his marriage to Edith McCaslin, Cammack spent another four years working in Ceylon and five years with the National Council of YMCAs in New York City; and in 1932 began an 18-year career as superintendent of the Mt. Vernon, New York, Recreation Department. Among his many achievements during this time, he was a founder of the American Recreational Society and a recipient of the 1950 New York State Recreation Society award for outstanding professional achievement in the state.



**Where  
is  
Whittier  
going?**





WHITTIER COLLEGE  
ALUMNI ASSOCIATION

Whittier College  
Whittier, California 90608

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